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penitence, mystical union, and sanctification. This section of the old Lutheran theology Dr. Koch subjects to a searching examination. He considers first the doctrine itself, and exhibits the painful efforts of the writers who made most of it to overcome the difficulties which inhere in it. The difficulties of the mystical union receive his chief attention. He then studies the origin and development of this section of the old Lutheran theology. The origin he finds in certain suggestions of the earlier Reformed theologians, and he thinks that the development was greatly influenced by certain prevailing metaphysical conceptions and by the syncretistic controversy. The later religious life of the Lutherans found no nourishment in this speculation, and hence it fell into abeyance. In this book Dr. Koch shows that he possesses a keen and discriminating mind, and that he regards the doctrine of the mystical union with special disapproval.—FRANKLIN JOHNSON.

*Christian Ethics.* By William L. Davidson, M.A., LL.D., Professor of Logic and Metaphysics in the University of Aberdeen, author of *The Logic of Definition*, etc. (London: A. & C. Black; Chicago: The Fleming H. Revell Co., 1899; pp. 156; \$0.50.) This little volume discusses the meaning and the originality of Christian ethics, the relation of ethics to religion and happiness, the strictness, consequences, rewards, and inward test of Christian morality, and such other topics as moral progress, humility, charity and its results, judging, the Christian ideal, and Christian optimism. This is a readable book. The thought is clear, the distinctions and definitions sharp and just, the transitions natural, and the progress constant. A pure and elevating spirit breathes through the whole. It is, indeed, not only a discussion of Christian ethics, but a Christian discussion of ethics. One finds himself drawn on from the first page to the last, and rises from the reading of the book with the satisfactory sense of having been in congenial Christian company. Professor Davidson has made every reader his debtor, and the readers ought to be a great multitude. If in the discussion of happiness he had been a little more careful to make it clear that neither he nor Scripture makes happiness the supreme good of man, and virtue a mere means to that end, it might have been a gain.—GEO. D. B. PEPPER.

*Die biblische Lehre vom heiligen Geiste.* Von Karl v. Lechler. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. vii + 307;

M. 4.80.) This book is not, as might be expected, a study in biblical theology. There is no recognition of modern scholarship in the treatment of biblical material. There is no attempt to show what the Hebrew thought about the Spirit was, or how that thought was developed in the early church. All parts of Scripture are regarded as expressing with equal exactness a definite theology. The creation narratives state the true relation of spirit to matter, viz., that of realism. The dove at the baptism of Jesus was no vision, but an actual bodily appearance. The lamb in the visions of the Apocalypse is not a comparison or a symbolism, but a heavenly reality. The book is a defense of mystic realism. Its peculiar doctrine is that the Spirit underlies all the realities of the physical and mental world. Most of the philosophy of its position, without the emphasis on the Spirit, and free from the somewhat remarkable exegesis of this author, may be found in certain recent English books defending an extreme sacramentalism.—IRVING F. WOOD.

*Holy Baptism.* By Darwell Stone, M.A., Principal of Dorchester Missionary College. (=“The Oxford Library of Practical Theology.”) (London, New York, and Bombay: Longmans, Green & Co., 1899; pp. xii + 303; \$1.) The author of this book is a sacramentarian. Men are saved by baptism. This salvation includes both regeneration and adoption. He rightly distinguishes between regeneration and conversion, but in the case of adults holds that regeneration follows conversion; but in the case of infants the order is necessarily reversed. Such theology, to say the least, is somewhat shifty. The doctrine of faith in relation to personal salvation, so very prominent in the Scriptures, our author largely ignores. He makes the extravagant declaration that “in the New Testament no other means of becoming a Christian than by being baptized is anywhere mentioned or implied,” and he declares that the meaning of the Great Commission is that we are sent to make disciples of all nations by baptizing them. To justify his opinions he quotes from the apostolic and church fathers far more copiously than from the Scriptures. He does not seem to be aware of the fact that very early in the Christian era the doctrines of the New Testament were sadly corrupted by the assumption of heathen notions, and that the teaching of the Fathers, on which he so confidently relies, was, much of it, quite contrary to the teachings of Christ and his apostles. If one wishes to become acquainted with sacramentarianism in its extreme form, we can heartily commend to him this volume.—GALUSHA ANDERSON.